men since the Apostles dayes, not being in the spirit that gave forth Scriptures, they have said that the *tongues* was the *original*, the beginning of which was *Babel*, and these tongues made them divide which have degenerated from the Apostles, who said, *The Tongues should cease*; and *John* in the Revelations said they must be *redeemed from Tongues*, and *Pilate* set the Tongues a top of Christ, when he crucified him; and so this is cryed up which men must be Redeemed from and must cease, the beginning of which is *Babel*, and which was set a top of Christ, this is cryed up among such that be Apostatized from the Apostles, to be the Original and to make Divines, that be out of the spirit, Life and Power that the Prophets, Christ and the Apostles was in; for the Life, spirit and Power that the Prophets, Christ & the Apostles was in, wch brings people to know the scriptures, given forth by the same spirit, and God of whom they were learned, and to see the ceasing of Tongues, and to see the beginning of Tongues at *Babel*, and to see the beginning before the fall, this is the spirit power and Word of God which made Divines, and makes Divines, and in which the Original is known, and this gives to see how Christendom hath Apostatized from the Apostles Doctrine, life and practise, which if people come out of, they must come to the Light, and feel and see the Life of Jesus, and his power and spirit in their own particulars, with which they may see the Light, Life and power the Apostles were in before the Apostacy, in which is the Unity.

There is one Faith which Justifieth and purifieth the heart, which is the gift of God, which giveth victory over all that which hath separated man from God, by which faith man hath again access to God, and in which faith he pleases God, and in this faith is the unity of the Church, and saints which is in God, and this is the true Church faith, which hath been Apostatized and degenerated from, since the Apostles dayes by the generality of Christendom, I say from this faith that works by love, which was among the Apostles, but the Apostates and denerated ones are in the hatred, and in the faith that works by love they are not, their fruits declares it.

THE END.

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THE END.

Concerning Sons and Daughters, and Propheteſſes ſpeaking and Prophecying, in the Law and in the Goſpel

And concerning Womens learning in ſilence, and alſo concerning womens not ſpeaking in the Church, as the Apoſtle ſaid *I permit not a woman to ſpeak in the Church, and what ſtate they be in, &c.* 1 Co 34. 1 Ti 12.

Miriam was a Propheteſs the ſiſter of *Aron*, and *Moſes* a Magiſtrate, and *Aron* the Prieſt did not judge this Propheteſs nor other Women for they came forth praiſing God together. And *Miriam* anſwered the men, *ſing ye unto the Lord for he hath triumphed glorioufly*, now are not Chriſtian Prieſts, Rulers and Magiſtrates worſe then *Moſes* and *Aron* which would ſtop a propheteſs from propheſying? Yea worſe then thoſe that were under the Law, who now profeſs themſelves to be Chriſtians, for the Lord overthrew the horſe and his rider in the ſea, ſaies the Propheteſs; And *Moſes* had been ſinging a little before, and *Miriam* the woman (fell a finging) and ſpeaking, the Propheteſs, as you may read *Exod.* 15. and *Moſes* did not reprove her, and the King *Ioſiah* commanded *Hilkiah* the Prieſt and others, *Go and enquire of the Lord for me concerning the words of the Book of the Law*, 2 King. 22. 12. and *Hilkiah* the prieſt and others, went unto *Huldah* the propheteſs (a woman teacher) the wife of *Shallum*, and ſhe dwelt in Hieruſalem in the houſe of Doctrine, and they communed with her, and ſhe anſwered them, thus ſaith the Lord God of *Iſrael*, *tell the man that ſent you to me, behold I will bring evil upon this place*, and there you may read in the Chapter what a great ſpeech ſhee made unto them, how ſhe was a teacher both unto the King, and the Prieſt and many others, and how the King did give regard to her words, and ſent to gather together all the Elders of *Iudah*, and the Preiſts and Prophets, and declared unto them, of the abomination that had been ſet up which ſhe had witneſſed againſt as before, & ſo here the King & the Prieſts did not diſpiſe this woman teacher; the Propheteſs in the time of the Law, which may condemn Chriſtians, which ſay they are come to the end of the Law, they that are led by the ſpirit are not under the Law but are come to a further ſtate.

And in *Iſa.* 8. Chap. 1. *He went to the Propheteſs who conceived and*

bare a Son and then ſaid the Lord call his name Maher-ſhalal-hash-baz, and here you may ſee here was a Propheteſs not deſpiſed by *Eſa:* nor the Lord, *Judges* 4. 4. there *Deborah* a Propheteſs the wife of *Lapidoth* judged *Iſrael*, and ſhe dwelt under a *Palm*-tree, and the Children of *Iſrael* came up to her for Judgment and ſhe propheſied (how the Children of *Iſrael* ſhould overcome their Enemies) from the Lord, here again you may ſee a woman Propheteſs and Teacher, to whom all *Iſrael* was to give Eare who ſaw the overthrowing of their Enemies, then you may read in the 5. of *Judges*, how *Deborah* praiſed the Lord, and how ſhe called Kings and Princes to hearken, and ſaid ſhe would ſing unto the Lord, and praiſe the God of *Iſrael*. Therefore ye Children of darkneſs, limmit not the holy one, deſpiſe not Propheeying nor the Propheteſſes, who profeſſes your ſelves to be Chriſtians, but ſhews your ſelvs to be ignorant both of Law and Scriptures; and out of the Spirit which gave them forth.

Let your women learn in ſilence with all ſubjection 1 Tim. 2. here is a ſilent Learning; a Learning in ſilence; 1 *Cor.* 14. 34. 35. *I ſuffer not a woman to teach nor to uſurp Authority over the man, but to be ſilent*, there ſhe is to learn in ſilence and not to uſurpe Authority over the man, but to ask her Husband at home: that which uſurps authority the [illegible]rakes hold on, but if you be led of the Spirit then you are not under [illegible] Law, *Gal.* 5. ſo I permit not a woman to ſpeak in the Church as ſaith the Law, ſo *let the woman learn in ſilence with all ſubjection, but I ſuffer not a woman to uſurp Authority over the man but to be in all ſilence*; for *Adam* was formed, then *Eve*, and *Adam* was not deceived but the woman was in the tranſgreſſion, read 1 *Tim.* 2. nevertheleſs ſhe ſhall be ſaved in Childbearing, if ſhe continue in Faith and Charity and holineſs with ſobriety &c.

And ſo by the leading of the ſpirit ye come to Chriſt, another Husband, of whom you are to learn as people were to learn of the Law; and ſuch as are led by the Spirit are the ſons of God, & ſo do prophecy according to *Joel* and *Peter*, *Joel* 2. *Act.* 2. & they come from the ſtate that the Law limmits, and theſe did pray and prophecy as inſtance, 1. *Cor.* 11.

women

women praying and prophecying who was a Church, and the Apostle saith despise not prophecying.

Now here is the state of *Eve* and the state of *Iesabel*; and *Eve's* state is not *Iesabels*, which are both called women; for *Eve* was first deceived; but daughters prophecying is above *Iesabels*, and if *Eve* had been in the prophecy she would have foreseen what she fell into, and prophecy by the Spirit is above the state of the woman, for prophecy does let see the deceiver and what he leads into, which though the state of *Eve* must be kept under the Law, yet daughters prophecying is in the end of the Law; for *Eve* got over her husband: so the Apostle speaks of *Adam* and *Eve*, and doth not speak of quenching Daughters prophecying, nor that Christ in the Male or in the Female should be stopt from speaking which is above *Eve* or *Iesabel*, read 1 *Tim.* 2. And so forbidding a *Iesabels* speaking, or forbidding a woman in the state of *Eves* speaking is nothing to the purpose, for the forbidding of Daughters, or Prophetesses prophecying in the Church, who are led by the Spirit of God or Christ in the Females speaking.

Let your women keep silence in the Church, for it is not permited for them to speak, but they are commanded to be under obedience as also saith the Law, the women which are to be under obedience and to be silent and not to speak in the Church as also saith the Law which doth not permitt; but Christ in the Male and in the Female is one which may speak, which makes free from the Law *I will poure out my Spirit upon Sons and Daughters and they shall Prophecy.*

And as touching womens learning of their Husbands at home, many were Virgins and many Widdows, and many had unbelieving Husbands; and therefore it must either be the Law they were to learn of, or Christ; for the Law keeps down that which is to the shame, and that which has usurped Authority, and the Spirit of God leads from that which is a shame, and that which has usurped Authority, and from being deceived. And the Apostles which witnessed Christ the end of the Law for righteousness sake, did allow and own Sons and Daughters prophecying, and women labourers in the Gospel, which they that are now doctors, Teachers and professors, are against; which you never read *Timothy*, *Titus*, or the Apostles did forbid Daughters or women prophecying; and they are ignorant that forbid women or Daughters prophecying; and women labouring in the Gospel (which is the power of God) and their compairing them to *Iesabel* shews their ignorance *Rev.* 2. 10.

And it is a shame for a woman to speak in the Church 1 *Cor.* 14. 34.

that which the Law forbids, and commands silence it is a shame to suffer them to speak in the Church. What? Came the word of God out from you or came it unto you only? *Paul* according to the measure given to him in all his Epistles 2 *Pet.* 3. speaking in them of things which some are hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction; you therefore beloved seeing you know these things, bewar least you also be led away with the error of the wicked and fall from your own steadfastnes; 2. *Pet.* 3. but growe in grace and in the knowledge of our Lord Jesus Christ who is the end of the Law for Righteousnes sake. *Rom.* 8. *Act.* 4. *Peter* which was unlearned in the Letter (yet learned of Christ) saies such as are unlearned wrest the Scriptures and the Epistles (being unlearned.) The Scribes, Pharisees, great Rabbies and Doctors, knew not the Scripture being not learned of Christ, him who was the life of the Prophets and the end of the Law whom *Peter* was learned in: knew and preached whom they knew not, so here the unlearned who was in the life, confounded all the learned out of the life who learned of him by whom the world was made, who comprehended all the world's learning, so the unlearned wrest, they are to learn in silence and not to speak as saith the Law, but learn of their Husbands at home, Christ who makes free from the Law; nevertheles she shall be saved by Child bearing, Christ in the Male, & Christ in the Female. Husbands love your wives and be not bitter against them: Wives submit your selves first to your Husbands as unto the Lord; the Husband is the head of the Wife even as Christ is the head of the Church, *Ephe.* 5. & is the saviour of the body, therefore as the Church is subject to Christ so let the Wives be subject to their own Husbands in every thing, *Ephe.* 5. Husbands love your Wives even as Christ loved the Church and gave himself for it, that he might sanctifie and cleanse it by the washing of water by the word: that he might present it a glorious Church without spot or wrinckle, or any such thing that it should be holy and without blemish, so ought men to love their wives as their own bodys, he that loveth his wife loveth himself; for no man ever hateth his own flesh, but nourished it, and cherished it, even as the Lord the Church; for we are Members of his body of his flesh and of his bones; for this cause shall a man leave his Father and Mother and be joyned to his wife and they twain shall be one flesh: This is a great mistery, I speak concerning Christ and the Church; he that hath an ear, let him hear this great mistery; now the unlearned men wrest it, and the unstablished who know not this great mistery; you that are ignorant of the Lords work, and the voice of his Prophets

who

who are wondring at the Prophecying of the Daughters who make your ſelves ignorant of the Scriptures, and are wondring at the Lords Propheteſſes, or his Daughters contrary to *Ioel* the Lords Prophet, which ſpoke from the Lord; and ſaith the Lord to him, *I am the Lord your God and none elſe; and my people ſhall never be aſhamed*, it ſhall come to paſs after thoſe days when Chriſt came, which was the end of the Law, *I will poure forth my Spirit upon all fleſh, and your Sons and your Daughters ſhall Prophecy, and your old men ſhall dream dreames, and young men ſhall ſee viſions, & alſo upon the ſervants & upon the handmaids, in thoſe days will I poure out my ſpirit ſaith the Lord*, Here all may ſee the Spirit of the Lord not limited, but upon the Handmaids and the Servants is the Lords Spirit poured and to be poured; and many thouſands of Servants and Handmaids do witneſs the Spirit of the Lord poured upon them the word of the Lord fulfilled, and upon the Sons and Daughters will the Lord poure out his ſpirit, and they ſhall prophecy: and many Daughters and ſons & young & old men witneſs the ſpirit of the Lord upon them poured out that viſions are ſeen, old men dreame dreames, and young men ſee viſions, and their Sons & their Daughters do prophecy, *Ioel* 2. 28. and in *Act.* 2. The Apoſtles did there gather together waiting upon the Lord, upon whom the holy Ghoſt fell among them that waited for the Spirit, this prophecy of *Ioel*, they ſaw the fulfilling of, which to the world they were as men drunk, and ſo here the Apoſtles witneſſed the fulfilling of the Prophet, who were witneſſes of Chriſt, whom the Apoſtles did give teſtimony of, and did ſpeak of the Daughters prophecying, and *Philip* had foure daughters that did prophecy which the Apoſtle did not forbid, and ſaith the Apoſtle, 1 *Theſ.* 5. deſpiſe not prophecying &c.

And when the Apoſtles ſaid the Sons and Daughters ſhould prophecy, they were looked upon by the world, (as men do now) to be drunk.

And whereas *Moſes* ſaid I would all the Lords people were Prophets, and there were women that were the Lords people as well as men and women Propheteſſes in his days and in the time of the Law. Therfore you who are called Chriſtians have a minde unlike *Moſes*; and do ſhew that you have not the Spirit of the Lord poured upon you (according to *Ioel* 2.) to prophecy with all who appear to be ſuch as vex & grieve it, and then envy ſuch as prophecy with it and perſecute them. And you do not read that the Jews were offended at old *Hannah* the Propheteſs, who prophecyed in the Temple, which if an old woman ſhould come and prophecy in your Synagogs or Temples, you would cry to the Stocks with her; or to Priſon with her, and haile and perſecute her, though

you

you be called Christians and so do shew your selves worse then the Jews. And saith the Lord, 1 *Cron.* 16. 22. *Touch not mine Anointed, and do my Prophets no harme.* So you that persecute the Daughters on whom the spirit of the Lord is poured, and beleeve them not; you are them that despise the Prophets, and Propheteſſes, and despise Prophecying, and so have broken the Apostles command, who saith despise not prophecying, and shews that you are out of the Prophet's doctrin and the Apostles doctrin, and against the promises of God do stand with all your might, who saith, he would pour forth his Spirit upon all flesh, and his Daughters should prophecy: And how can you be established and beleive not the Prophets; for beleiving the Prophets they came to be established, as you may read 2 *Cron.* 20. So how ignorant of the Prophets and promises of God do the called Teachers of the world make themselves manifest, and how in darkness they appear to the children of Light, 1 *Thes.* 5. 20. So you that despise prophecying, and cast the sons and daughters, servants and handmaids into prisons, who witness the spirit of the Lord God poured forth upon them, you shew that you be out of the Apostles Doctrine, & to be strangers to the spirit, the Scriptures were given forth from, and are ignorant of the Church the Apostle speaks of, who saith, let the Prophets speak two or three, and let the other judge; if any thing be revealed to one that sits by, let the first hold his peace, for you may all prophesy one by one, that all may learn, and all may be comforted; and the spirit of the Prophets is subject to the prophets, for God is not the author of confusion but of peace, as in all the Churches of the Saints, this order was in the Church of the Saints, the Prophets to speak two or three, and the other to judge; *and if any thing be revealed to another that sits by, the first held his peace,* 1 *Cor.* 14. 30. they might prophecy, all one by one, that all may learn and be comforted, and the spirit of the prophets was subject to the Prophets, and this was order and not confusion in all the Churches of the Saints which is disorder and confusion in the Churches of the world, who cannot endure a daughter to prophecy, for a daughter might prophecy, a daughter being a propheteſs, where the spirit of the Lord is poured forth upon her, for you never read that any of the Prophets or Apostles were against a daughters prophecying (which had the spirit of the Lord poured forth upon them) a daughter might prophecy in the Church, for let your Prophets speak two or three; *and I will powre out my Spirit upon all flesh and your daughters shall prophecy*, for you that despise prophecing despises Gods command and are out of *Moses* Light and life who said, would all the Lord's people were Prophets, *Num.* 11. 26, 27, 28. and daughters

are

are the Lords people; and when they were prophecying in the Campe, there ran a young man and told *Moſes*, and *Ioſhua* the Son of *Nun* the ſervant of *Moſes*, one of his young men anſwered and ſaid, my Lord forbid them (like the Prieſt now) *And* Moſes *ſaid unto him envyeſt thou for my ſake? Would God all the Lord's people were Prophets, and that the Lord would put his Spirit upon them*: Now marke *Moſes* anſwer how backward *Moſes* was from limmitting the Spirit that he would have the Lords ſpirit put upon them all, and ſaid would that the Lords people were all Prophets, ſome of which were women. Now hear you Magiſtrats, Prieſts and people, which do put into Priſon Sons and Daughters for prophecying; and the Lords people: you ſhew a contrary ſpirit, you ſhew a ſpirit that hath erred from *Moſes* ſpirit, who cannot endure the ſpirit of the Lord ſhould be poured upon them, that they ſhould Prophecy but would limmit it to Learned men: old Books and Authors. *And* Hannah *the Propheteſs the Daughter of* Phanuel, *which was about fourſcore and foure years of age, came into the Temple, who ſerved God with faſting and praying night and day, ſhe ſpake of Chriſt to all them that looked for Redemption in* Jeruſalem.

Here was a large Teſtimony born of Jeſus by *Hannah* the Propheteſs. *Luke* 2. 36, 37, 38. here you may ſee a daughter which did give Teſtimony of Jeſus, which would be as a wonder in this our age to ſee a woman of four ſcore years of age to ſpeak of Jeſus, to all them that looked for redemption in *Ieruſalem*, as ſhe did: put her into Priſon would the wicked ones ſay; into Priſon with her would the Prieſts ſay, & *Paul* the Miniſter of God in *Phil.* 4, *There he intreats his true yoak-fellow to help thoſe women which laboured with him in the Goſpel*, as you may there read the women were joyned with the other fellow labourers, and the Apoſtles whoſe names were written in the Book of life. And in *Rom.* 16. there you may ſee *Pricilla* and *Aquilla Paul's* helpers in Chriſt Jeſus, who for his life laid down their necks. Here the wife *Pricilla* was an Inſtructer and was one of them that laid down their necks, and a helper in Chriſt Jeſus *Act.* 18. 24, 25, 26. *She and* Aquilla *took* Appollo *and expounded to him the way of God more perfectly*; one who taught in the Synagogue was inſtructed by her, and him, in the way of God more perfectly, at ſuch your Synagogue Teachers ſcoff, to be inſtructed by a woman: and you that forbid a Womans ſpeaking that hath the ſpirit of the Lord; you forbid Scripture, 1 *Cor.* 16, 19. for *Aquilla* and *Pricilla* had a Church in their houſe; and the Church in *Pricilla* and *Aquilla's* houſe was to be Greeted who were inſtructors, and in the aforeſaid Chap. *Act.* 18. he that was ſpeaking bouldly in the Synagogue

witneſſing

witneſſing *Iohn*, to him *Pricilla* expounded the way of God more perfectly; and the Apoſtle *Paul* a Miniſter of the Lord, who witneſſed the daughters prophecying, *I commend unto you* Phebe *our Siſter which is a ſervant of the Church which is at* Cenchrea; *that you receive her in the Lord as becometh Saints, that you aſſiſt her in what buſineſs ſhe hath need of, for ſhe hath been a ſuccorour of many, and of my ſelf alſo.* This was *Phebe* the ſiſter the ſervant of the Church, which was to be received in the Lord, and aſſiſt her in whatſoever buſineſs ſhe hath need. And ſaith the Apoſtles; as touching *Pricilla* and *Aquilla* his fellow labourers in Chriſt Jeſus, who laid down their necks for his life, unto whom he gave thanks and not onely to them but alſo all the Churches of the Gentiles; here you may ſee the account *Aquilla* and *Pricilla* were in, who laid down their necks for the Apoſtles how thanks-worthy they were; and *Mary* in ver. 6. was to be greered, who beſtowed much labour on the Apoſtles you that cannot own the prophecying of the daughters; the women labourers in the Goſpel, you are ſuch as the Apoſtle ſpeaks of in the ſame Chapter, *Rom.* 16. *Which ſerve not the Lord Ieſus Chriſt but your own Bellys, & by the good words and fair ſpeeches deceive the hearts of the ſimple.* For the obedience of theſe was gon abroad which the Apoſtle ſpeaks of, and your diſobedience is gone abroad to the Apoſtle's Doctrine's. Who canhot endure the prophecy of the ſons and daughters, where the ſpirit of the Lord is poured upon them.

And Mary Magdalen *ſaw Ieſus after his Reſurrection which on the firſt day of the week, came to the Sepulcher, & when ſhe ſaw Ieſus, ſhe knew not that it was him, and ſaid unto him Maſter? Ieſus ſaith unto her touch me not for I am not yet aſcended to my Father, but go unto my bretheren and ſay unto them, I aſcend unto your Father, and my Father; unto your God and my God,* Mary Magdalen *came and told the Diſciples that ſhe had ſeen the Lord, and he had ſpoken theſe things unto her; the ſame day at evening, being the firſt day of the week the Diſciples were aſembled; Ieſus came and ſtood in the midſt and ſaid peace be among you*; Mat 28. Mar. 16. Now here all may ſee that it was *Mary Magdalen* that was ſent to declare his reſurrection, and ſhe was to tell the bretheren, the Diſciples whether Chriſt was to go to his Father and our Father, his God and our God, where her Teſtimony was received. Now you that make a ſcoffe and a wonder at a woman's declaring; you may ſee that it was *Mary* that firſt declared Chriſt, after he was riſen, ſo be aſhamed and confounded for ever, and let all your mouths be ſtopt for ever, that deſpiſe the ſpirit of prophecy in the daughters, and do caſt them into Priſon, & do hinder the

women

women labourers in the Goſpel, and ſaith the Apoſtles Chriſt in the Male, and in the Female; and if Chriſt be in the Female as well as in the Male is not he the ſame? and may not the ſpirit of Chriſt ſpeak in the Female as well as in the Male? is he there to be limited? who is it that dare limit the holy one of *Iſrael*; for the light is the ſame in the Male, and in the Female which cometh from Chriſt, him by whom the world was made, and ſo Chriſt is one in all and not divided; and who is it that dares ſtop Chriſt's mouth, that now is come to Reign in his ſons and daughters, Chriſt in the Male, and Chriſt in the Female; and you that will not have him to Reigne in the Female as well as in the male, you are againſt Scriptures and will not have him to Reigne over you; for in that male where Chriſt doth Reigne, rule and ſpeak 2. *Cor.* 13. he will own Chriſt in the Female there to Reigne, Rule and ſpeak, and come to ſee the Apoſtles doctrine; a Miniſter of Chriſt and of God, and not made by the will of man, who ſaid that Chriſt was in the male and in the Female; Chriſt all in all, and Chriſt in you, *Except you be Reprobates; know you that be Reprobates in whom Chriſt doth not Reigne, nor Rule,* you cannot endure that Chriſt ſhould be in the Female, nor in the Male; but him you will hayle into Priſon, and yet profeſs the words as the Phariſees did to whom Chriſt ſaid *I was ſick and in Priſon, and you viſited me not, and I was naked and hungry and ye cloathed me not nor fed me,* now them which had Scripture; and would not have Chriſt to Reigne, *ſaid when ſaw we thee in Priſon, or naked, and hungry and we Cloathed thee not? or viſited thee not, in as much as you did it not to the leaſt of theſe, you did it not unto me ſaid Chriſt,* So if they who viſited him not in Priſon, who had the Scriptures to talk on of Chriſt that was to come; as you have of one which is come; and would not have him Reigne, as you will not now, ſuch were to go into puniſhment, prepared for the Devil and his Angles; if ſuch puniſhment come upon them that viſited him not, when he was caſt into Priſon; what will come upon you that do him caſt into Priſon? but Chriſt is come to Reigne; him by whom the world was made, who now Reignes in his ſons and daughters; and in the male and in the female.

That the glory is ſeen; that the Son had with the father before the world began, which Glory thoſe males and females that receive Chriſt, do ſee that the ſpirits of the Prophets is ſubject to the Prophets, whether it be ſon or daughter, that prophecies; and the Prophets may ſpeak one by one in the true Church, and a daughter is a Propheteſs and may prophecy as well as a ſon, 1 *Cor.* 14. 31. 32. 33. *Now every one having a light from Chriſt Jeſus the ſon of God; him by whom*

the world was made, being turned to the light, turned to Christ, I say him by whom the world was made, and see him the Prophet whom God had raised up, which *Moses* spoke of who is the end of the Prophets, and with the light see Christ the Gift of God, the promise of the father, and receive him you will see with the light, such as act contrary to the light which they are lighted withal, what due and portion is to them who contrary to the light do act, which comes from Jesus Christ, and with the light you will see the promise to them of life, that walk in the light that comes from Jesus, and every one receiving the light that comes from Christ, you shall receive the spirit of prophecy, whether you be male or female, and the spirit of prophecy is the Testimony of Jesus, if male or female have received the Testimony of Jesus, they have received the spirit of prophecy, *Rev.* 19. 10.

And many women are helping labourers in the Gospel now, which lay down their necks, whose names are written in the book of life; in this time the Gospel is preached again according to *John* in the Revelation, *Rev.* 14. 6. but in the time of the beast, false Church and Antichrist they have bin forbidden by them, & *Phebe* was a Minister of servant or Pastor (as some Translations hath it) of the Church at *Cenchrea*. Here *Paul* who forbad women speaking in the Church, did encourage these labouring women in the Gospel: Though the Apostle who see such women as were busy bodys, tatlers, and run up and down, he rebukes them and brings them under the Law, which were gon into the deceived state as *Eve* was; and he said it was a shame for such women to speak in the Church, for such were in that nature that would usurpe authority over the man; and such were to be limmitted according to the Law, for they ran into that which brought the shame which the Apostle judged; but he sets forth the comliness in 1. *Cor.* 11. how women ought to pray & prophecy, and recorded it as a commendation, the womens labouring in the Gospel and *Phillips* daughters prophecying, and *Priscilla* and *Phebe*, and did commend such; so he made distinction here, and preached Christ in the male and female, who is above *Iesabel*, who is above *Eve*, and the state of a womans not speaking; and he in the females may speak, or the Prophetesses of him by the spirit of God, and this the Apostle holds forth, who was not made a Minister by the will of man; which they that are made by the will of man denies. And the Apostles did not judge *Mary Magdalen* for declaring to them the Resurrection of Jesus, nor tell her they did not suffer a woman to speak, but we say all the women in Christendome that know the death of Jesus, and his Resurrection, and are dead with him and risen with him (that know his Resurrection) may

freely

freely declare it, and they that are in the ſpirit of Chriſt & the Apoſtles were, would not Judge them.

And we ſay they that are like *Hannah* the propheteſs that ſee Chriſt Jeſus the Saviour and doth confeſs him to all that look for Redemption in Chriſtendom, both of the Chriſtians and Jews, we are not againſt ſuch Propheteſſes though many of the peviſh Prieſts are.

And *Simeon* the juſt man did not finde fault with *Hannah* for preaching Chriſt, to all them that looked for Redemption in *Ieruſalem*, nor *Zachary* the Prieſt, neither did they tell her that a woman muſt not ſpeak, and *John* in the Revelation, ſaid the Teſtimony of Jeſus is the ſpirit of prophecy by which they overcame, now if all women have the Teſtimony of Jeſus, have not they then the ſpirit of prophecy? and if all be led by the ſpirit of God are they not then from under the Law? and then may they not prophecy? for there is none that will finde fault with the daughters prophecying; & women labourers in the Goſpel, but ſuch as do not live in the Teſtimony of Jeſus, which is the ſpirit of prophecy; and ſuch do not underſtand the condition that theſe women were in, that *Paul* doth not ſuffer nor permit to ſpeak in the Church, but to be in ſilence as alſo ſaith the Law, and are not led by the ſpirit of God, not do live in it, nor in the Teſtimony of Jeſus, but are in the diſobedience as *Eve* was, and ſo goes into tatlings and goes out of truth as *Ieſabel* did; for in the diſobedience comes the ſhame and uſurping, upon which goes the Law, and the not permitting to ſpeak, for the ſpeaking as moved of the Lord, is in the obedience to the power & ſpirit which does not bring to uſurpe over the man, as the diſobedience doth, which the man Chriſt comes over, which he in the male and in the female may ſpeak, which is one, which ends the Law, and throwes down that which uſurped Authority that brought and brings the ſhame, and there the ſeed of God is over all ſet, and the top ſtone laid; and ſo farwell Sons and Daughters.

F. G.

For

For Sons and daughters fellowship is in the spirit of prophesy the Testimony of Jesus. And also Davids [illegible] young men and Maidens praising the Lord *Psal.* 148. 12. and do not your women speak in the Church when they sing in your Steeple house called Churches? And must any sing without the spirit, and if they sing with the spirit may they not prophesy and pray with the same spirit? where does the Apostle limmit them to one service, and not to the other.

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